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Life and Light for Woman

June

1901

DIVINE VALUATION.

BY MRS. W. W. MCLANE.

(Read at a meeting of the New Haven Branch.)

What is the world worth? Is it worth saving?

Is it worth sacrifice, treasure and blood?

Shall we make strife for it?

Christ gave His life for it,

Bitterest hatred and enmity braving!

Gave life at its fullest and love at its flood.

How does God value the world sin-encumbered?

He waits to be gracious; he yearns to forgive.

He loves it with love that is tender, compassionate,

Into the likeness of Heaven would fashion it—

Gave His own Son,—who with sinners was numbered,—

Redeems it, renews it and bids it to live.

O the great Father-love! Such benefactions

Open a rescue work wide as the earth.

We, too, may give for it;

We, too, may live for it;

Sacrifice self with its many exactions—

For the world that God loves is of infinite worth.

But our giving is small, and God gives without measure.

Does He care for our aid when a world's to be won?

Yes; for the Holiest

Honors the lowliest,

Offering for love's sake and of His good pleasure.

God deems us co-workers and heirs with His Son.

Light in the Orient; morning is breaking!

Lifts the long darkness—the day is at hand!

Voices are calling us,

Needs are appalling us;

Earth from its century-sleep is awaking,

And hungry and needy the multitudes stand.

Christ had compassion; and shall we not carry

The bread that gives life, and God's message of grace?

Nations petition us,

Christ doth commission us:

Let not the feet of the messengers tarry;

Their pathway is lit by the smile of God's face.

CONFUCIUS.

BY MRS. E. H. BECKWITH.

(From a paper read before the Woman's Missionary Society of the First Congregational Church of Los Angeles, California.)

CONFUCIUS has been the great teacher of one fourth of the human race for twenty-three centuries. He was born 551 B.C., and was contemporary with the Tarquins of Rome, Pythagoras of Greece, and Cyrus of Persia. His



CONFUCIUS.*

influence on the minds of so many millions of human beings is greater than that of any other mere man who ever lived, not excepting Buddha. Undoubtedly it is the influence of Confucius which has maintained, though it did not originate, in China that profound reverence for ancestors, that strong family

*The picture of Confucius as given in temples and examination halls in China.

affection, that love of order and propriety, that respect for knowledge and deference for literary men, which are fundamental principles of all Chinese institutions. His minute and practical code of morals is studied by all the learned, and constitutes the sum of knowledge and the principle of government in China.

Confucius had an impressive personality. High born, though poor, with noble aims and well instructed, he filled public positions with credit till at twenty-two he devoted himself to the teaching of morals, good government and order and was given opportunities to rule under princes as adviser and reformer, always with marked gain to the provinces he influenced.

But he could not control the States as he wished, so gave his life to wandering and teaching, collecting disciples, of whom he had three thousand. Seventy-two of these became deeply instructed in his system, while ten were continually near his person. His last years were spent in editing the Sacred Books of the Ancients, whose customs, beliefs and virtues he never ceased to extol and to make the basis of his system. He called himself "a transmitter and not a maker, believing in and loving the ancients."

To this object he gave himself with phenomenal perseverance, courage and zeal. Humbly he says, "I cannot bear to hear myself called equal to the sages and to the good. All that can be said of me is that I study with delight the conduct of the sages and instruct men without weariness therein." Although Confucius indorsed the Scriptures of the Ancients, who soared to a belief in a Supreme Being of infinite intelligence and benevolence, yet he himself was an agnostic, claiming that all spiritual knowledge was a sealed book to us, and we had better not attempt to look into things we could not understand. His realization of good did not lead to God. He was practically a materialist, and his system atheistic. There is no personal God in his teachings, no reference to spiritual beings nor states, no place for prayer nor hope for future life. "Heaven" expresses the vague supernatural. God is simply the Mind of the World. Confucius shrunk from metaphysics and theology, and so his system, which cannot be called a religion, has been well suited to the plain, practical, unspeculative Chinese character, its object being the government of men through a code of morals.

Society is regarded as an ordinance of Heaven, the chief of the State wielding a paternal despotism at its head. H. P. Beach, in his "Dawn on the Hills of 'Tang," gives the five relations underlying the Confucian State, which are described in a primer that has been committed to memory by more boys than any other such book in existence. They are as follows: "Affection between father and son; concord between husband and wife; kindness on the part of the elder brother and deference on the part of the

younger ; order between seniors and juniors ; sincerity between friends and associates ; respect on the part of the ruler, and loyalty on that of the minister."

Confucian literature is the main text-book of education among the Chinese. It consists of the one surviving work of the Master, a bare record of history during a brief period, and this record is none too reliable ; of quotations and sayings of his recorded by his disciples, as Plato recorded Socrates' and Boswell, Johnson's ; of classical treatises, histories, odes, books of ritual and cere-



TEMPLE BY THE GRAVE OF CONFUCIUS.

monial, and of writings of Mencius, a distinguished disciple who lived about a century after Confucius. These are called the Thirteen Canons—chiefly the Four Books and Five Classics. The "Analects," or table-talk of Confucius, are sententious sayings, such as have gone far to form the national character. One hundred thousand of the literati can repeat every sentence in the classical books, while the masses have scores of maxims in their minds with beneficent results. Although Confucius filled his useful life with practical benevolence and wise teaching, yet he ignored polygamy, such a bane in domestic life, and had no chivalrous sentiment toward women.

Confucius' death was at once succeeded by his exaltation. His grave was honored by the erection of a tumulus and elaborate temples. The city near by is sacred to his descendants, who number between fifty and sixty thousand and are accorded special distinction. Confucian worship is performed simply before a tablet by each schoolboy, and sacrifices of 38,000 animals and 27,000 pieces of silk are offered by officials twice each year in provincial temples, while as often sacrifices and prayers are offered in state by the emperor.

Confucianism has undoubtedly become corrupt since its founding, as is always the case when the origin is less than divine. Although of benefit to the race it has lacked the enlightening, uplifting, saving power of Christianity. In these days when there is a tendency to regard all religions as of equal value with Christianity for the races that produce them, it is well to note the vital difference. The radical thought of these faiths is a selfish one—to save one's own soul. Christianity starts from a different point: "Thy kingdom come. Thy will be done." Not self-earned merit through an accumulation of good deeds, not fixing the mind in endless contemplation on itself, will save mankind. We need more than self-development; we need a divine Saviour; we need the very life of God, ever revivifying, ever satisfying.

God grant that China's millions may soon know this, and so the "sleeping giant" of the East become a mighty power for good.

CHINA.

RESULTS OF THE TEACHINGS OF CONFUCIUS.

BY MRS. HENRY P. PERKINS, OF LIN-CHING, NORTH CHINA.

WHAT is Confucianism? A name given to a moral code, embodied in a set of books which Confucius put his seal upon twenty-four hundred years ago. He revised and arranged the works of the ancients into four books, adding himself a history of the two centuries before his time. These five classics, with a few other works of his own and his disciples', known as the Four Books, comprise the "Confucian Books," and have been the standard of learning and morals in China for twenty-two centuries.

Let us see how faithfully the instructions of this sage are followed to-day.

As a statesman he labored for the reform of government; he laid down plain rules whereby a sovereign might bring about order and prosperity among his people.

Chang Chih Tung puts it very plainly in *China's only Hope*. "Confucian government consists in rendering honor to whom honor is due, and filial piety to whom filial piety is due, in first providing a sufficiency for the people, and afterward instructing them; in preparing for war in time of peace, and in doing things at the proper time and in the proper manner." But as Confucius said, "A good man is not mine to see. Could I see a man possessed of constancy that would satisfy me;" so Chang Chih Tung is obliged to declare the "vulgar herd" of Chinese officials to be corrupt and the rules of deportment but a sham to cover their "laziness and malprac-



HALL OF EXAMINATION IN CONFUCIAN BOOKS

tices." The clean-handed—the "poor man"—is the exception among officials. And yet few among them would be unable to write beautiful and correct essays based on the lofty sentiments of Confucius, concerning honesty in public service.

Sincerity and truthfulness, clear as crystal, are virtues spoken of by Confucius many times. It is refreshing to think of one Chinaman whose mind was capable of comprehending real truthfulness. So far as we are able to judge of the ways of the average Chinaman in office, the truth is not in him.

Confucius taught wisely and well of the reciprocal duties of father and son, but undoubtedly laid the heavier burden on the son. So to-day the child is by law the property of the father, to be destroyed if he will, while the patricide is sliced in pieces, to die the most painful and ignominious death that has been devised.

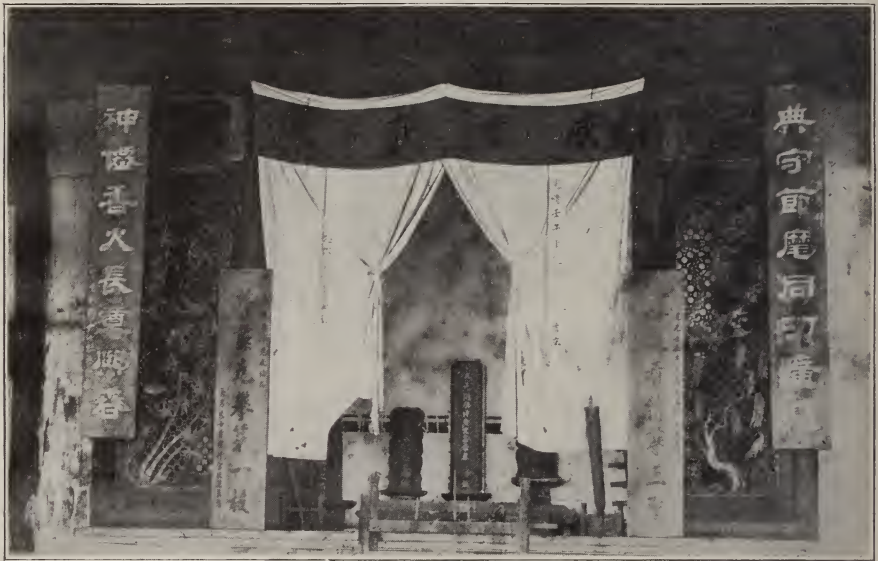
In China the aged are certainly looked up to and treated with much respect, especially among the educated, who are particular about all department; still the little child rules the household, and the sons as they grow older often continue to hold the scepter. Filial piety a sentiment of the heart, is not always the same thing as filial piety a rule of deportment, as many instances that have come to our notice show. Sometimes the anger against the parent or other senior of the family, being restrained by a sense of propriety, fairly "eats" the unhappy man's heart, as he says, and he becomes really ill. One such became speechless.

But not all are so restrained by rules, and it is not uncommon for boys, angry with the father for some crossing of the childish will, to commit suicide, thus, by a most unfilial act, bringing disgrace upon his family. Young wives, too, have a sure way of escape from tyrannical mothers-in-law in suicide, as well as a means of punishing their tormentors.

One of the outgrowths of the teaching of Confucius is the worship of ancestors. He and his disciples revived the long-neglected ceremonies of the ancients which pertained to the burial of the dead and the worship of their manes, and perhaps it is true, as an educated Chinaman has said, that "among the beliefs dearest to the hearts of the Chinese that relating to the worship of ancestors must be placed in the foreground." It is, at any rate, something that they all believe in. Why one who would say so little about the future life as Confucius—simply that he knew nothing, and could know nothing—gave so much importance to elaborate ceremonies of devotion to the spirits of the departed is a question. He set the example which has been followed all these centuries, and when the parent has passed into the spirit-world, a filial son will saddle himself with a burden of debt, which may be his legacy to his descendants, that a suitable burial may be given to the body, and a correspondingly suitable escorting of the spirit be afforded. The spring and autumn offerings at the grave must not be neglected, and at the New Year's season the family descendants, from the oldest son to the tiniest tot in arms, must bow their heads to the earth in reverence before the tablets devoted to the dead. The poorest people do not have these tablets, and slips of paper with the names written thereon have to serve instead.

It is difficult to find out what the people think about the state of these

spirits, and how food offered to them can be appropriated ; but however the spiritual part of the offering is removed, it does not diminish the quantity nor take from the quality of the viands which are relished by the family after the ceremony, unless, indeed, they are too poor to do more than hire an offering, which is duly returned to the shop when all is over. The paper servants, carts, animals, clothing and money which are burned at the grave are believed to be transformed in some way into spiritual treasure, which will prevent the departed from wandering cheerless and hungry—beggars in a strange land. I speak of “belief,” but from answers which I have re-



SHRINE IN EXAMINATION HALL.

ceived to my questions, I think perhaps a great many of the common people think or believe nothing about it at all. It is something that has always been done, and it behooves them to follow custom. Like Confucius they “know nothing,” but the “three souls and seven essences” must be somewhere. And here Confucius fails them. But the human soul must have something, and so Buddhism and Taoism have made their way into the homes and hearts of the people to give them something, or what appears to be something, to cling to. Stern old Confucianists give up at the last, and are buried with Buddhist or Taoist rites, often with both. Sore-hearted mothers or children go to the temples to beseech the gods to restore their

sick ones to health, and vow to make pilgrimages to far-away temples if thereby they may obtain a good place in the underworld.

Before giving what seem to me to be the reasons why the Confucian Code exerts no greater influence on the Government and home, let me say that it is far from being inert. Business men who have to do with Chinese in this country, or in the great business houses abroad, testify to their honesty in trade. Chinese are in positions of importance and trust in Japan "because they can be depended upon." The stability of the race, the comparatively high moral standard of the people, must be due to their adherence to the doctrines of Confucius.

Why these doctrines have failed to accomplish more seems to me to be because of the lack of the spirit of self-forgetfulness in interpreting them, for one thing. Confucius said many beautiful things about generosity and love and kindness, but he said this also, "When I have presented one corner of the subject, and the learner cannot learn from it the other three, I do not repeat my lesson." This indifference to the intellectual needs of the weak has come down to our own time through a long line of scholars, who, studying the works of the sage for their own selfish ends, have seen no reason for sharing their good things with those less favored than themselves. The pathway to knowledge is set with thorns, but no one has dared to try to make it easier. The Chinese character is so hard to learn, and requires such undivided attention, that boys often go to school several years, and are able to repeat books of fine sentiments, before the teacher begins to explain any of the meaning of it. If the pupil ceases to attend school at this period, as is often the case, the unmeaning words are soon laid away beyond finding. The boy has learned in school the duty of a scholar, which is to obey his teacher, make his obeisance to him and to the tablet of Confucius, and to learn his lesson by saying over the characters as loudly and rapidly as possible; but he has not got so far as the lessons on truthfulness, sincerity and honesty. The intellectual life of the non-readers is of small growth, though the men have the pleasure of listening to the professional story-tellers.

The women are not thought capable of receiving much education. But probably the chief reason why those belonging to the higher walks of life are shut out from knowledge, is because they have no need of book-learning, as they will not be called upon to be officials, and it is not custom to teach girls. The Confucian Code does provide for the treating of the young "tenderly," but it lacks in the love and wideness that takes in the child not belonging to the family and does good to him, making him good for his sake.

Then, another thing, Confucius, in spite of the testimony of his senses, asserted the original goodness of the human heart, and taught that it but needed instruction to keep it good. Recent events in China show that twenty-two centuries of instruction have failed to change the nature of the race called by Confucius "sons of the gods."

INDIA.

SOME RESULTS OF THE FAMINE IN INDIA.

The article by Rev. R. A. Hume in the *Missionary Review* for April presents a wonderful call for work among women and children. He writes:—

"A very large religious result of the present famine is to be found in

the thousands of famine children and women who have come into the care of missions. An accurate census of such famine children in the care of missions has not yet been completed, but before the famine is over they will probably number as many as twenty-five thousand. A considerable number of these children have been placed by government officials in the care of missions, others have been placed there by friends, and some have wandered thither themselves. It is too early to say how many of these children may go back to their old relations, or how many may be claimed by friends. The Marathi Mission, at a very early stage of the famine, made a public declaration that,



APPLICANTS FOR FAMINE WARD IN AHMEDNAGAR.

while caring for famine children, they would allow relatives at the close of the famine to claim their children. Some other missions have definitely accepted the same policy. This has made an excellent moral impression on the whole community. Very few children have left the American Marathi Mission thus



A RESCUED BABY.

far, or are likely to go. The mission also definitely engaged not to baptize until the close of the famine any famine children who might be sent to them by government officials. As these children grow older, and are able more and more to decide for themselves, those who are worthy can be baptized

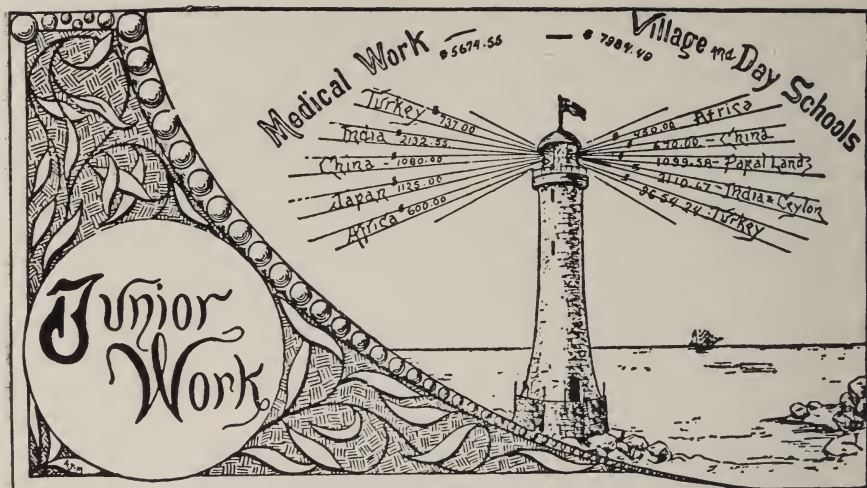


FAMINE BOYS IN THE CARE OF MISS NUGENT.

and received into church communion. But a very large number of persons asking for admission to the Church, a large number of famine children and women and a widespread and sincere respect for the Christian religion and for Christian peoples, are three good results from this awful famine.

“The practical question now comes, How shall these famine children be trained? These children furnish to Christian missions a unique and valuable opportunity for a new kind of service. In the past, Christian missions took the lead in female education, in education for the low-caste peoples, and to an honorable degree in higher education. The government and some sections of the Indian community are now occupying somewhat the same fields. The great economic need of India is at present the development of her industries, and for this purpose some kind of industrial training is wanted. Missions have these famine children in their hands. For various reasons it is not wise to give them a simple scholastic education. The one thing for a goodly number of them is some kind of industrial education. Here the Christian missionaries of the West, with their knowledge of Western industrial life, and with their organization, push and enthusiasm, can give an industrial training to these famine children, which will be not only an economic gain to the country, but also a very great moral and religious gain, because it will make missionaries the pioneers in solving the most difficult economic problem of India. It will thereby gain gratitude and respect, and will push the Indian Christian community to the front. By developing a strong and industrious community it will do more than anything else to solve the difficult problem of self-support. God in his providence is laying this new opportunity before the Christians of America and Europe, and apparently it is principally to America that we must look.”

As we have said before, it is the opinion of the officers of the Woman's Board that the very best way to help the orphans is to make it possible for the most promising of them to come to our boarding-schools, especially the one in Ahmednagar. In pursuance of the plan for industrial training, our missionaries in charge of this school have established a school for weaving rugs, which will give employment both now and in the future for a large number of girls, if the necessary funds can be supplied. We have been asked for \$400 for this purpose, and wish we might receive the amount during the next few weeks. Who will send us this money as an extra thank-offering for the peace and plenty that blesses our own homes? We give a picture of part of the orphan boys under Miss Nugent's care after they have been fed and clothed for a few months.—ED.



MRS. TUCKER'S CONVERSION.

BY HELEN E. CROSBY.

[In *Home Missionary Echo*.]

It was Saturday afternoon, and Mrs. Tucker was very tired. Life was hard at best,—only a tedious routine of wearisome duties; but on this particular afternoon the closing of the week's work pressed very heavily upon her.

As she passed wearily back and forth from stove to ironing table, and from table back to stove, the easy lives of many of her friends and neighbors came to her mind; and her thoughts grew hard and bitter as the contrast forced itself upon her. Down the lane and across the doorstep came the sound of hurrying feet, and an eager voice cried: "Oh, Mrs. Tucker, can Sallie go with us to the mission band?"

Mrs. Tucker raised her eyes, and saw standing in the doorway three little girls.

"Mission band! I'd like to know what's a mission band?" she demanded sharply.

"Why," spoke out the bolder of the three, "it's lots of us children all together working and sewing for heathen folks. We bring our pennies to Miss May for them, and she says it's giving to Jesus. We have just the nicest time—do let her go."

"Oh, mother," and Sallie's brown eyes looked appealingly into her mother's face, "please say I may—do let me."

Mrs. Tucker slowly folded the garment she had ironed, and hung it in its place before she answered.

"No, she can't. I can give her all the sewing she wants to home, and we've got nothing to give to the Lord. He don't give to us. So go along, and tell Miss May that Sallie Tucker's better set to work."

"My," said Lulu Strong as they gained the safety of the street, "wasn't she cross! And Sallie was just crying. I'm so glad she isn't my mother."

"I'm very sorry," said gentle Susie Earl, "that Sallie could not come. But we'll tell Miss May about it, and I'm sure she will pray that God will make her mother willing, and find something to give him, too."

When Mrs. Tucker, the hard day's work at last completed, toiled wearily upstairs, she found her little daughter seated upon the top stair, while about her on the floor were scattered all her childish treasures.

"What on earth, child," exclaimed her mother, "is all this clutter for? What are you trying to do?"

"Why, mother," chirruped the sweet child's voice, "I am looking to find something to give to Jesus."

"Give to Jesus! What do you think the Lord wants of such stuff as this?"

"But, mother," she explained, and her voice grew unsteady, and the bright eyes filled with tears, "my teacher said anything we give to Him he would like it, and if we gave what we loved best it pleased him most; and this is what I love most, my wax doll and my birthday book. Won't He take it, mother? Can't I give Him anything?"

"Sallie Tucker," and her mother's voice was cold and stern, "you just put this notion out of your head. You don't know what giving to the Lord means. Put this trash away. When the Lord remembers us with some of his plenty 'twill be time enough to give to him, I reckon."

It was the afternoon of the Woman's Quarterly Missionary Meeting in the Shadyville Baptist church. Mrs. Gray, the minister's wife, came to the vestry with a sad heart. She knew too well the character of these gatherings. A few ladies came together in a listless, apathetic way, a few lifeless prayers were offered, a little business disposed of; and the ladies went to their homes wondering why there wasn't more interest in missions. Mrs. Tucker wasn't in the habit of attending the missionary meeting; so when she came into one this afternoon, the ladies present looked at each other in surprise. Mrs. Gray read the psalm and offered prayer, and then came the usual dead silence.

Presently Mrs. Tucker rose to her feet, and in a voice shaken with emotion said:—

“I s’pose you’re all astonished to see me here, but the truth of the matter is, I’ve got something to say to you, which can’t half be told in words, neither. You all know my little Sallie has been sick, but I don’t s’pose none of you know what that sickness has been to me. You see the children wanted her to go to the mission band, but I was tough and cranky, and dead set ag’in’ anything of the kind, an’ told her in the crossdest way she couldn’t go. She’d heard somethin’ about giving to Jesus, and laid out her best doll and book; an’ I laughed at it, an’ told her the Lord didn’t want her trash. Well, she took sick, an’ got sicker an’ sicker, till my heart stood still with the fear o’ losing her. She was out of her head, you know, and every time I come near the bed she’d start right up an’ say: ‘Oh, can’t I give Him anything? Don’t He want my dolly? O mother, mother, can’t I go?’ till I just thought my heart would break in two. Everywhere I looked I could see her eyes with such a beseechin’ look in ’em, and hear her voice callin’ ‘Mother, mother, can’t I give Him *anything?*’ till at last I went down on my knees all broke up like, and I sez: ‘Lord, I’m a poor, ungrateful sinner, and I’ve been a-withholding from you all these years, but if there’s anythin’ I can give you, won’t you please take it. Even my little girl and everything I’ve got I just lay down.’ Well, my sisters, I cried an’ cried as I hain’t for years; and it wasn’t all for sorrow, neither; there was a great, deep joy in it all. And I come here to-day to tell you that I just give myself and all I’ve got to the Lord’s work. I’m fairly converted to missions, and if the Lord will only take the poor, miserable offerin’ I’ve got to give, and use me roughshod in his work, I’d really be only too thankful. Why, my sisters, I’m the happiest woman on earth, and it’s all owin’ to the blessed child and the children’s band.”

With one accord the ladies present sank upon their knees, while from awakened tender hearts went up earnest vows of consecration. And Mrs. Gray wended her way homeward with lightened, grateful heart, saying softly to herself, “And a little child shall lead them.”

GEORGE BORROW, the brilliant Englishman whose book, “The Bible in Spain,” is a classic in English literature, said that “The Bible Society is one of the few Protestant institutions which Rome fears, and for which, therefore, she has any respect. It has the melancholy honor of having been denounced from the papal chair as a pernicious and pestilent institution. Its genius and its history are instinct with the spirit of revolt against papal usurpation; it has, therefore, had some of its larger triumphs in Roman Catholic countries.”

HELPS FOR LEADERS.

A SERIES OF SIX LESSONS ON THE RUDIMENTS OF ADMINISTRATION
OF OUR FOREIGN MISSIONARY WORK.

BY MISS HELEN S. LATHROP.

VI. PUBLICATIONS OF THE WOMAN'S BOARD.

THE present interest in missionary work is largely due to the persistent efforts women's societies have made to disseminate intelligence. The Woman's Board has done its full share in this work, both by the spoken word and through the press. During the early months of its history manuscript letters and circulars proved inadequate to the demand for information, and in March, 1869, a periodical was issued. With no subscribers, no editor, no material for the next number, the adventurous little magazine—under the title *LIFE AND LIGHT FOR HEATHEN WOMEN*—went from the home of the Treasurer of the Board, with earnest prayer that its mission should be blessed. Welcome commendations and subscriptions were rapidly received, and with the name changed to *LIFE AND LIGHT FOR WOMEN*, it was published quarterly till 1872; then as a monthly, the Board of the Interior sharing in its preparation. The departments for young people and the Board of the Pacific and other additions followed, till in 1889 the present form was adopted. The *LIFE AND LIGHT* is the great channel of communication through which we receive current news of our specific foreign missionary work, and it can accomplish its purpose of informing and transforming workers at home only by having a large circle of readers. Questions are frequently asked, involving much personal correspondence, which are fully answered in some recent number, showing the individual value of its contents is not yet realized. Effort has been made to have an officer appointed in each Auxiliary to secure all members as subscribers, but the list is still small compared with the number of women in our churches.

The Children's Department was taken from the original magazine in 1870, and printed for eight years as *Echoes from Life and Light*, and for the next three occupied a page in the *Wellspring*. Since 1881 the *Mission Dayspring* had been published jointly by the American Board and the Woman's Board, finding its way at present to 7,842 young readers,—a smaller number than in earlier years. *The Dayspring* is the only children's missionary paper of our denomination. It contains programs for meetings, attractive illustrations and stories, and wherever introduced is eagerly welcomed by the children.

The Leaflets of the Board cover a wide range of instructive and stimu-

lating material, including Topic Cards and Programs, Lesson Leaflets, Courses of Twelve Lessons on various fields, and condensed and accurate information for all classes of societies. Besides this literature there are issued annually thousands of Mite Boxes of various designs, Thank Offering, Weekly Pledge and Lenten Envelopes, Share Cards for children's work and Collection Envelopes for Sunday-school classes. The Bureau of Exchange circulates missionary letters and reports, provides speakers and arranges meetings. Last year 2,000 Prayer Calendars were in use, bringing to mind day by day our missionaries and the manifold issues of their work, and creating a volume of prayer that binds "the whole round world about the feet of God."

The Loan Library, established in 1894, contains 161 standard and recent volumes which are loaned by mail for two cents a day. Similar libraries are being formed in branches, and some Public Libraries now have a missionary shelf or alcove, and files of denominational magazines.

Over 42,000 students, gathered in classes, are using the Student Volunteer Text Books or Courses of Reading. Through their activities 2,500 Campaign Libraries have been placed in churches or societies, and thousands of dollars worth of missionary literature in our colleges. In 1800 there was but one missionary periodical published in the Christian world; now there are not less than one hundred. Who knows what offerings of prayer, what opening of purses, what increase of spiritual life and consecration to service shall result from such wide-spread influence!

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. Once more we must report a serious falling off in contributions for the month ending April 18th, there being \$2,002.28 less than for the same month last year. The total decrease for six months is \$2,814.62. This would be most alarming but for the fact that some of our Branches have not reported, and others we trust only partial amounts. Receipts must fluctuate more or less from month to month, but there is great reason to urge the most strenuous efforts for our treasury. We must not wait one for the other, but each one do her very best in her own particular church for the cause dear to us all.

OUR SUMMER OUTING. Our summer outing ought to give us enlarged opportunities for real service for our foreign missionary cause. Let us write two letters, one in July and one in August, to some sister in a foreign land, and send her one of the magazines lying unused, or one of the books which we have just finished. This evidence of your thoughtfulness of her is worth more than you think. Take with you for your vacation reading the "Life of Irene Petrie." She was an attractive and cultured young English lady who gave her life to Cashmere. Gather the young ladies together to hear it read. The literary style of the book and the magnetism of her character cannot but interest them. We must be on the alert if we are to keep pace with Pundita Ramabai's rapidly developing and wonderful work. As an illustration of the way God can use a single individual she is a lesson to us all. In the *Missionary Review* for May is an article on her faith and devotion that every Christian woman should read and ponder. Send for it and take it with you this summer, and lend it wherever you can. As the Lord honors her, so will he honor you in this appreciation of her. A beautiful work was done last summer by two ladies at one of our seashore resorts. The young girls of the place were sought out and gathered together once a week to be told of foreign missionary work. They became greatly interested, and are now a mission band. Who can tell whereunto such efforts may grow? The leisure of our summer days can be used to honor our Lord, and bring the sweetest of memories. Let us not forget the hour devoted to the Friday morning meeting. Though scattered, the precious influence of prayer can fall on the hearts of our sisters in foreign lands. It is within our power to give them sweet surprises of a conscious uplifting of spirit, or some glimpse of riches in glory intended for them, or some fresh courage in trial. The Lord has many ways of transporting our requests made known unto him in their behalf.

S. B. C.

OUR FRIDAY MORNING MEETINGS. Soon after this number of our magazine reaches its readers our weekly meetings will have drawn to a close for another season. Those who have attended regularly have not failed to receive the uplift of an hour in the special presence of their Lord in their own souls and in the work that he has given them to do. The one on Friday, April 12th, was one of special power. We were favored with the presence of several of our Presbyterian friends, who had been in attendance at the annual meeting of the New York Woman's Presbyterian Board in Boston, and some of our Methodist friends. Most thrilling accounts were given by two of their missionaries of the wonderful way in which the native Christians under their care in China bore the test of the terrible events of last summer. The pathetic story told by a winsome little Hindu widow of her life and

struggles in India also won all hearts. On April 26th we were privileged to listen to Miss M. E. Andrews from China, Mrs. J. P. Jones from Madura, India, and Miss C. R. Willard, just about to sail on her return to her field in the same country. Dr. Barton also gave information as to the plans of the deputation to India to sail on the following day, and Miss Wingate of Chicago brought greeting from the Board of the Interior.

THE HUNDRED-FOLD REWARD. A missionary writes: "The Lord has rejoiced our hearts all these days. He is abiding in our midst, and souls are being drawn to him. It thrills me through and through to hear our girls tell what the Lord has done for them, and to see the joy written on their faces. I do feel that the Lord has given me a new power over them. He has answered our prayers. Blessed be his name!"

FROM AN ISOLATED MISSIONARY. The following sentence from a missionary in a lonely pioneer station is full of pathos. In thanking a friend for a gift of a book she says: "Will you think me foolish when I thank you for enclosing your card? When visiting cards come I like to let them lie for a few days on my table and "play" that I have had a cultured visitor from the outside world."

A MEMORIAL BOOKLET. We have still on hand some copies of the memorial of our dear friends Miss Morrill and Miss Gould, and we wish all our readers might avail themselves of this opportunity of reading this record of two noble lives given for China. It has been prepared by Miss Alice M. Kyle, and although almost entirely a compilation from their own letters, extending over about eleven years of their life in China, yet through it all, the loving, appreciative touch of a dear friend is evident. In its dainty dress the little volume tells a most pathetic and beautiful story, by which they being dead, do yet speak to us of the glory and the reward of their self-sacrificing labors.

MISSIONARY PERSONALS. An informal meeting for consultation with missionaries from China the last of April brought together thirteen from that country, including Miss Chapin of the W. B. M. I. and our own Miss Andrews. It was a great pleasure to welcome so many for whom we had such anxiety a year ago alive and well. We have also been privileged to see in our Board rooms Miss Effie M. Chambers, just arrived from Oorfa; Miss C. R. Willard, returning to Marsovan; Mrs. J. P. Jones, of Madura, who came east to meet her husband on his arrival from India, and Miss Mary R. Perkins, of the W. B. M. P., on her way to California; also Miss Mary F. Denton and her friend, Miss Matsuda. Miss Ella J. Newton, so well known to our readers as one of the principals in our girls' college in Foochow, sailed for China, May 22d.

CHILDREN'S MISSIONARY MAY FESTIVAL. Another of our unique and attractive children's missionary meetings was held in Berkeley Temple, Boston, May 4th. There was the usual crowd of children—about twelve hundred—whose bright faces and gay banners made a most inspiring sight. Dr. Judson Smith, of the American Board, presided, and the main address was by Rev. J. P. Jones, of Madura, India, who brought "Our Brothers and Sisters in India," with their strange customs, their religion and worship, and attractive personalities, very vividly before the audience. An exercise much enjoyed by all present was "Some Stories my Room told me," in which a screen from Japan, an ivory paper-cutter from Africa, a rug from Turkey, a Benares pen-tray from India, a teacup from China, and a banana from Micronesia were used. Each of the articles told its own pathetic story of conditions in its own country. The pledges from the different circles and Junior Christian Endeavor Societies amounted to about \$500 for the Ahmednagar hospital.

THE EVIL. *Missionary Tidings*, the organ of the Christian Woman's Board of Missions, finds it necessary to prod its workers in the following fashion: "ANENT PROGRAMS.—When a child four, five or ten years old continues to walk with the same uncertain, toddling footsteps with which it first began its walking career, and says only "Goo, goo," instead of using the more easily interpreted language of the parents, we shake our heads pityingly and murmur "Too bad! Brain not developed!" How much more pitiable, think you, is an organization banded together for the express purpose of *disseminating intelligence*,—the highest intelligence in the universe,—composed of the most earnest people in the church, stumbling along with the same imperfect methods taken up in the babyhood of the society: methods, however good they may have been at first, pleading by their general "threadbareness" to be relegated to the dim and dusty archives of the past. Presidents of auxiliaries, leaders of meetings and program committees, attention: I beseech you by the tender mercies of the God who still has patience with the deadly neglect we permit in his holy work, do not continue in the old beaten track if the result is lack of interest and a consequent falling off in attendance at the monthly meetings. By virtue of your office you have it in your power to kindle or kill the missionary interest in the auxiliary. You are responsible for the failures that occur. If one refuses to act, another should be found. And you should know that the program is provided for before the day of meeting. A fine should be imposed upon any leader who allows *long* papers to be read in the meeting that should have been read by every subscriber of the *Tidings* before coming to the auxiliary meeting. Many auxiliaries are dragging out a poor, misera-

ble existence because the meetings are always held in the *same* place, in the *same* way, until the deadly sameness has produced atrophy of the tissues, and the victims drop out to come no more! These patients need change of air, change of climate, change of diet! Do not strike a chill to their vitals by ushering them into the dark, cheerless depths of a big, empty church, when they will blossom out into the most healthy, useful members in the bright, sunny atmosphere of some cozy home. This is pre-eminently a social age, and our Lord is pleading that this social power may be wrested from its unlawful use—that of wasting the golden hours in idle pleasure—and converted into a mighty factor for the winning of indifferent ones to his service.” We do not take it upon ourselves to say that this exhortation is needed in any of our auxiliaries, but possibly there are some to whom it might give food for thought.

A CHINESE EVENING. The committee prepares the invitations cut from their card-board in the shape of little Chinese men. On one side they outline with a few strokes the dress and features, and on the other side of the card write an invitation for a certain evening at a certain place to learn about this little man’s country. Inclose in directed envelope, and send with request that the envelope be returned with a free-will offering for the Junior society. A lady in Chinese costume meets the guest at the door; another, also in costume, stands near with a Chinese tray to receive the envelopes. In the dressing room and scattered here and there are other ladies in costume. The house is lighted with Chinese lanterns; the walls decorated with paper parasols, fans, Chinese dolls, flags, etc. All friends are levied upon to make the house appear as foreign as possible. After the costumes and decorations have been sufficiently admired follow with a short programme. One may tell the story of “The Chinese Slave Girl”; book review, “Chinese Characteristics;” reading, “Who will Open the Door for Ling Tec?” in *Women’s Missionary Magazine** of April, 1897, Young People’s Department; or “Who Saved Azela?” same of June, 1900. Intersperse with music. For refreshments tea and wafers, served from china dishes and trays by girls in costumes. The work is not so much as it appears. All can assist, thus increasing the interest. Junior boys as well as the girls can cut out the invitations and address the envelopes, make flags, etc. Other members can prepare the costumes. Parasols and fans can often be borrowed from a bargain store. Some societies may arrange with a Chinaman to learn to imitate the language and songs, and learn some Chinese games.

*Address Mrs. W. C. Hutchison, Editor, Xenia, Ohio.

ONE OF OUR COLLECTORS. "This is my seventh Christmas on my bed," said the patient young sufferer, as we greeted her on Christmas Eve. Her radiant face and voice free from the faintest suspicion of querulousness, told us without need of utterance, "I have learnt in whatsoever state I am therewith to be content." The room was, as always, beautifully clean, yet unmistakably did it speak of strict economy. The dear, saintly old mother had in her face the outshining of a great calm within. Again and again has the quiet, uncomplaining trust of these dear ones made me exceedingly ashamed of having complained of my much more comfortable surroundings. "How goes the missionary box?" we asked. You must know that some time after she was struck down with an incurable spinal complaint and knew that from the bed she would not rise until her Lord called her, she felt she must be helping in missionary work somehow. But how? Why, a missionary box. Not many callers are able to give, still less can they do so themselves; but where there's a will there's a way. So the joyous response to our question is, "Nine and sixpence the last time it was opened." "But how did you get so much?" "Well, if a visitor calls and leaves any article behind, next time they come it is a penny fine. I give one penny a week and mother gives a halfpenny; but if she spills aught on my bed when feeding me, it is one penny fine for her." At this the dear old soul made a feeble protest; but one could see by their faces how fully they understood one another, and the spirit in which the fine is exacted and paid. "We have brought you a photograph." At once a knowing, happy smile lit up her face. "I am so glad to have it, but I am going to make use of it; you shall hear how." Two days afterwards we received a letter from her. "I got fivepence for my missionary box yesterday from callers. I told them I had a real missionary exhibition for the sum of one penny. When they had paid, I showed them your photograph. Please don't laugh at me." Laugh! no indeed; may God only make us as deeply in earnest. Though we are privileged to work in the foreign field, I know we feel that she excels us in her labors for the heathen.—*Selected.*

UNITED STUDY OF MISSIONS FOR 1902. The Central Committee on the United Study of Missions for all Woman's Boards hope soon to present a comprehensive course of six lessons in 1902, covering topical studies on the period from the apostolic to modern missions. The studies, with references and suggestions of various kinds, will take the form of a small book, and are to be prepared by Miss Louise Manning Hodgkins, M.A., a former teacher of history at Wellesley College, and one who is exceptionally fitted for the task in experience and ability. The book will be called "An Intro-

duction to the Study of Missions," and will be accompanied by valuable tables and abundant books of reference. It will be arranged so as to provide for six meetings, or one half the programmes for twelve meetings, in order that there may be no interference with denominational work. Further particulars will be given in our next number.

EXTRACTS FROM RECENT LETTERS.

FROM MISS MATILDA CALDER, MARASH, TURKEY.

THE school building is a very pleasant one and delightfully situated. I have a magnificent view from my window of the Amanus Mountains, which rise over six thousand feet above the plain and nearly nine thousand feet above the sea. Just now they are covered with snow and are very beautiful in the sunlight.

Marash is a city of over fifty thousand inhabitants, although one would not guess it from its size in square miles. The people live very close together here, and they live very wretchedly. We do not have any such extreme poverty at home as there is here, even in our large cities. The Protestant community is large, over three thousand, and the three churches are crowded every Sunday. They have native pastors and are self-supporting. The work of the missionaries in Turkey is very largely in schools where native workers are trained for work among their own people. It is also a work of supervision and advising. The graduates of our college are much in demand as teachers in the schools of Marash and the neighboring villages. In one way then we are a normal school and college combined, and I can see already the importance of the work, and feel that I am certainly in a place where I am very much needed.

There is no one thing which impresses upon me so strongly the difference between the religion of Christ and the religion of Mohammed as the orphan work which is being carried on in Marash and in other places all through Turkey. In Marash alone there are seven hundred orphans. They seem to be everywhere, and the schools and churches are overcrowded by them. They are, of course, from places outside Marash, villages which were affected by the massacres. The great majority of the children lost their fathers in the massacres; the mothers are living, in some cases, but too poor to support the children, or married again to some one who is unwilling to assume their support. They are gathered into these orphanage homes; and real homes they are. Indeed, the orphans are as happy a lot of children as one sees in this land. And it is just here that the great difference in the

two religions shows: the one made them orphans and the other has given them homes.

Last week we attended a holiday celebration given by Miss Salmond for her large family of over four hundred. Of course it was held in two parts,—for it would never do to have boys and girls together,—but the entertainment was the same for both. A better dinner than usual was provided, and the girls certainly enjoyed theirs. I think I can vouch for the boys, although I did not see them at dinner. Besides this Miss Salmond had set up a shop in each house,—a miniature market or store,—and each child bought what he or she pleased. Each child had a little money sent for Christmas gifts by their supporters, and some had money which they had earned. Probably most of them had never spent money before, and they did enjoy looking about and selecting what their few pennies would buy. The things provided were in the main useful articles, although there were some vanities and some sweets. The children chose very wisely, although they were free to buy whatever they wished. The idea was Miss Salmond's, and it was very successfully carried out.

FROM MRS. F. M. PRICE, GUAM.

My wheel is doing wonders for me. It gets cool here about five o'clock in the evening, and then Mr. Price and I take a ride. We have fine roads for either wheel or carriage. We felt before we had been here long that if we were to be well we must get out of Agaña, as it is very low and built close to a high hill which shuts out all the air from the land side. The houses are so close all around that there are seven into which I could throw a stone, and no sanitary conditions at all. Mr. Price looked at several places, and there was one that we all decided was the one we wanted. It is a point standing out into the sea about a mile and a half below here, bearing the beautiful name of "Devil's Point." We decided to purchase this and call it "Saints' Rest."

We find the work here all that we had hoped for. The people are a kind people, as are all the islanders, as idolatrous as any in China or Japan, immoral and licentious. The Castino brothers came here a little over a year ago and began work. They are not educated men, but are natives of this island, and good, earnest Christian men. As soon as they heard that America owned Guam, they left Honolulu and came here to work among their people. There are about eighteen who have come out under their influence, so we have a little beginning. The governor and his family attend our services both Sunday and Thursday evening, and we feel that this is a help in holding the priest in check in any very aggressive work

against us. So far we have not been able to reach the American marines, but when we have a separate house, we hope to get hold of them; they will not come to a Kanaka house to church. Last Sunday night there were a number of new faces of the natives, and Mr. Price feels sure we have a good work before us.

MISS MARY E. CHANNELL, GUAM, LADRONE ISLANDS.

This is the dry season here with occasional rains. When it rains in Guam one thinks of home with the waterproof house and comfortable quarters, and, if obliged to be out in a downpour, of the sidewalks and street cars. Here there is a scurry and a hurry to close the doors and windows that no more rain may enter than is positively necessary; then to fetch tins to place under the leaky places in the roof; for tiled roofs are excellent, first as harbors for insects, and second for allowing the fresh rains of heaven to come down upon us. If the rain comes in the night then there is much wakefulness and frantic efforts to keep one's feet dry; for the room is so small that the foot of the bed is directly under one of the holes in the roof. The bed cannot be moved, neither can the hole.

The people retire very early in Agaña. Between seven and eight the ear is caught by the sound of singing, a sort of weird chant with very little variation in the notes. Every household has an image of the Blessed Virgin in the corner before which a lighted candle constantly burns, and it is the custom to sing before this image before retiring. So sad to hear, so sad to know; these people, simply idolators, believing the image will protect from all harm and prosper all ventures.

Perhaps you would like to know a little about Agaña, the principal village on the island, its inhabitants numbering between five thousand and six thousand. The streets are all named and the houses numbered. There are three doctors, a dentist, a silversmith, a shoemaker, several dressmakers and a tailor, etc.; a hospital, Catholic church and our own little Protestant church; an ice plant and distillery for use of the Government. A hotel is only a few doors from us. There are four stores and several Japanese stores. Reads well, does it not? Bright side of the picture, you see. The filth, immorality, unsanitary conditions may be understood partially. We have also the sunshine, the sea, and a few flowers and the clouds, and they make one forget the unpleasantness of living in Guam.

Half a mile from Agaña, on the Piti road, which is a most beautiful drive, is a rocky point jutting out into the sea. It can be seen for several miles on the shore; and this point Mr. Price has secured as mission property, and when the buildings are erected it will be the most beautiful place

on the island. We feel very thankful to our Father for his direct leading in the matter, for there were many difficulties in the way.

A boarding school for girls here is a dream as yet, and the reality will not be for many years, we fear. The work of the single women will be, *must* be, in a day school in Agaña city for the present. At least that seems the only plan to be followed, and by and by select from those we know in the day school the ones who desire to become Christian teachers among their own people.

FROM MISS IDA C. FOSS, PONAPE, JAN. 31, 1901.

I am glad to report encouraging features in the reopening of the work on Ponape and of the favorable outlook for the future. Shadows sometimes confront us, but the sunshine never seems very far away. Already several have expressed a desire to become Christians and have given proof of their sincerity. The Kiti king gives promise of help in the future. He intends soon to join the church. The Kiti school numbers over one hundred and is in a prosperous condition. Caroline, Henry Nanpei's wife, has charge of the school, and is paid twenty marks a month by the German Government. Miss Palmer and I teach the older scholars, and we find as much to do as if we had the school in charge.

The German rule in the Carolines is much superior to that of the Spanish. Laws are made and enforced, and the interest and welfare of the natives are considered. The governor goes about among the people without a guard of soldiers, and he is loved and respected by all. A German man-of-war with the governor and Henry Nanpei have just been to Ruk to stop the fighting and settle disturbances there. Through Nanpei's influence the matter was settled peaceably and the murderers given up. The prisoners, including wives and children, are thirty in number. They have been brought to Ponape to serve out a term. Henry has brought them round to Kiti, and they are living two miles from us.

FROM MISS MARY L. DANIELS.

HARPOOT, FEBRUARY 14.

All last term there was a tenderness in the hearts of the pupils. The girls were approachable, and desirous of spiritual help. There has been no revival, but there has been a work of grace in many hearts; and seventy, at least, feel that they have given themselves to the Lord. I meet these young Christians once a week in an informal meeting. They tell of their failings, struggles and joys. Yesterday three new girls came. This work has given great joy, but it leaves the body tired. I am praying that the girls may understand what it means to serve Christ, and that they may become con-

secrated Christians. Our teachers' prayer meeting yesterday was unusually good. One of the native teachers led, and spoke of "waiting on God." Nearly every teacher took part. I am sure that I never loved the girls as I do now; I never have been so near to them; I never so longed for a rich spiritual blessing for them.

To-day Miss Huntington and I spent much time in selecting the girls who ought to go out and teach next year. These girls are to be taught once a week; that is, we are to have a Normal lesson with them to prepare them to teach.

I am praying that money will be sent so that I can put a few of the most promising orphans into the boarding department, so that I can have them fitted to go out and teach in their villages. I feel that village girls make the best teachers for village schools, and that by means of the orphans we may be able to reach many girls and women.

It is several weeks since the new term opened. Day by day the number of pupils has increased, until we have more pupils than we had last term. I wish that you could have sat by my side as I sold the tickets and have heard the sorrowful tales that came to my knowledge.

One mother, with tears in her eyes, told me that she had not bedding enough for her children. So the baby was put under the covering of the *cusie*. [The *cusie* is a wooden frame under which a pan of coals is put, over which a thick comfortable is thrown. The people sit with their feet down under the frame and with the comfortable drawn around them.] The covering of the *cusie* caught fire, and the baby was barely saved. Could I refuse to take a silver bracelet as a pledge that the mother would pay later?

As I was seated in the office the first day the church bell tolled while the mourners and choir boys carried their sad burden through the street. I looked from the window and saw the body bound in cloths. There was no coffin. I remembered that four months ago an old, feeble man came to me for the ticket of his daughter. Now, when his three ragged little girls came to me, knowing that their father had just been carried to his last resting-place, could I refuse to help them, although knowing that they would have to be clothed, too? The teachers bought a gingham dress for one of the girls, and the Happiness-Giving Committee made the clothing for all.

One circumstance touched me very much. An old man is the sexton in the Gregorian church. As I understand, he receives no salary, but holds the plate at holiday seasons. When he came to put his two daughters in school he opened his handkerchief, which was filled with small pieces of money, just as he had taken the copper from the people,

Remarks like the following were made to me, according as I gave help or refused it: "May the Lord wake up your conscience." "May your sins not be remembered." "May the Lord give you your heart's desire." I prayed very earnestly that the Lord would show me whom to help. It is a great responsibility to know when to help and when to withhold aid.

The day that school opened was very cold, and some of the boarders were kept at home by their friends. One college girl came from a distant village on a donkey. She was obliged to walk much of the way to keep warm. It is a delight to have the girls return to us,—they come with such happy faces, often bringing their offerings of fruit, candy and fresh butter.

Our Work at Home.

THE COUNTRY AUXILIARY.

BY MRS. HELEN COIT MEANS.

POSSESSION of riches of any kind implies a corresponding obligation to use them. We country auxiliaries have a double mission to perform. One to the women in the foreign field, and one to the women scattered all along our own beautiful hillsides. This may at first seem to increase the burden on the shoulders of the few, but, you know, two pails of water are easier to carry than one—much less of a strain, although it looks harder, and I notice that our friends are more apt to help us on either hand.

The first duty, to the foreign field, we all recognize and work at. The other duty, to those at home, we often fail to see, or recognize that it is our duty. We know, those of us who have country homes, that the tendency is to tire ourselves out, thinking and working over and over the same old thoughts—more and more self-centered and incapable of being interested in outside things, and so growing less lovely and helpful to our children and those about us as we grow older; little things assume undue importance and it becomes hard to think without prejudice.

Now, what all the learned men who discuss the problem of life say we need—and I think we must agree that they are right—is more social gathering together, with subjects outside our daily life to think and talk about that shall gradually become a part of our daily thoughts. This is just what our auxiliaries can give us; some of them already do; those are the successful

ones. Others there are that merely show a dutiful interest in missions, with few members and discouraged faces.

The trouble with us is—I say us, for we in Windham are just beginning to leave this latter class,—the trouble is that we take the missionary meeting “too seriously.” Ah! but you shake your heads. It is serious business, a great responsibility! Indeed it is! But so are our children; and woe to the children whose mother takes them “too seriously.”

In Windham we come, after a hurried morning, to sit quietly down; and what we need is something mildly stimulating, to wake our minds out of the passive, receptive state into which they are prone to fall, as we step over the threshold of the vestry door. We have tried talking and laughing before the meeting, while we were waiting for those that “could not come before.”

Then the meeting itself, around a big table with pictures and books on it. After that a big tray of tea-things is placed in front of one of the ladies and served with someone’s pet cake, and we are all talking and laughing once more as we hear stories from some of those who “never speak in meeting” about the missionaries “they” or their families “have known.” And we go home with our minds and hearts refreshed, ready to take up the next duty happily; thankful indeed that the dear home is here, and not in a foreign land. Up in Massachusetts they serve the tea before the meeting; that may work even better. If some of the country auxiliaries will try this plan I am sure they will be surprised at the result, and find that one loaf of cake a month will be worth its weight, at least in silver, before the year is out.

I have one other thought to add, and that is—try having two kinds of meetings. Special meetings, three or four times a year. The special meetings, to which a large membership, as well as all interested in missions, are invited, with sunshine-bags and mite-boxes; and then the regular meetings of the cozy few who can come to a meeting once a month, and pray and sing, and talk and plan about missionary work.

The special meeting is quite easy to make. You know, the Branch stands back of the auxiliary, and when asked will come itself, or send an officer or missionary, or a letter that all should hear—a real live letter, with a real live reader. The tea for the special meeting is also very simple. It only needs a kind neighbor next the church to make the tea at the proper time, two or three loaves of cake, and three nice girls, who will be charmed to put on pretty gowns and serve tea, whether they are interested in missions or not, and who will join with all the other ladies in saying as they go, “How interesting and pleasant it has been!”

I wish that I might give this little experience of mine to those who are too busy and tired to go to missionary meetings. I was returning the other day from a long walk on the road, between two upland pastures, when I knew I must rest. My friend said, "Come up this little slope to where we can see the view and rest there." But I saw a stone with ferns beside the road, and thought I would save my strength and stay there. The stone soon proved hard and I looked up—to see my friend's face transfigured with the light of the setting sun, while I sat in the shadow, on a cold, hard stone. In a moment I too stood in the wonderful light; the valley below radiant and vibrating with beautiful color, and God's world a glorious place. My body, when I returned to it, was quite refreshed, and my soul was so uplifted that I shall always be the better for it.

Maybe the next missionary meeting might mean as much to those who do not usually come, if they would only be persuaded to overcome the little slope of inconvenience, and be part of it.

WINDHAM, CONN.

OUR BOOK TABLE.

China the Long-Lived Empire. By Eliza R. Scidmore. Published by The Century Co., New York. Pp. 466. Price, \$2.50.

This timely book on China is written in Miss Scidmore's happiest vein. She has visited China seven times within the past fifteen years, and has had unusual opportunities of observation. It is written from the point of view of the traveler rather than of the missionary expert. Only one chapter is devoted to "Christian Missions," and that is barely seven pages in length, although the author opens her subject by the arrival of the papal embassy in China in the seventh century. Four of the seven pages are given exclusively to Roman Catholic Missions, and as Mohammedan and Russian Missions are also mentioned, it will be seen that brief space is given to Protestant Missions. But when one approaches this book without anticipation of any enlightenment on missions there is no occasion for disappointment, for it is most fascinating reading. The book is gotten up in the best possible style of mechanical excellence, fully illustrated and with a copious index. "The Great Bore of Hangchow" is the title of one of the chapters, written in a vivid and really powerful style. She has given me a better idea of the Manchu women than I have obtained from any other source.

The Ainu of Japan. By the Rev. John Batchelor, C.M.S., Missionary to the Ainu. With eighty illustrations. Fleming H. Revell Co. Pp. 331. Price, \$1.50.

A sub-title of this book is "The Religion, Superstitions, and General History of the Hairy Aborigines of Japan." Mr. Batchelor has lived among this people for more than eight years, and though he acknowledges that they are not attractive in personal appearance and to most are positively repulsive on account of their filth, yet he thinks they quickly respond to sympathy and kind treatment. He says, "It is a great mistake to affirm that the Ainu are as degraded as they look, or as irreclaimable as they appear." It is not uncommon for the head of the family to acknowledge God's goodness and give him thanks before eating. One of their forms of "grace" is, "O God, our Nourisher, I thank Thee for this food: bless it to the service of my body." Whoever has occasion to study this interesting people will find this book full of trustworthy information.

Lessons from the Life and Death of D. L. Moody. This little brochure is published by Fleming H. Revell Co., and was given as a sermon by Rev. R. A. Torrey, Superintendent of the Bible Institute, Chicago. In closing he quotes the charge to Joshua taken from the Book of Joshua i. 1-9, substituting most effectively Moody's name for that of Joshua. G. H. C.

SIDELIGHTS FROM PERIODICALS.

CHINA.

WE call especial attention to Dr. Judson Smith's article upon "The Missionaries and their Critics," in the *North American Review*, May—a clear and convincing statement of the adjustments in China which have been so much discussed.

Hon. Charles Denby in the *Forum*, May, describes "Some Chinese Traits." In same, "The Russians in Manchuria."

Chautauquan, May. "Primitive Industrial Civilization of China."

Century, May. "A Missionary Journey in China," by Fanny Corbett Hays, a Presbyterian missionary.

Munsey's, May. "Were we Cruel in China?" by Edwin Wildman, late U. S. Vice Consul General at Hong Kong.

JAPAN.

Review of Reviews, May. "The Navy of Japan," Sam Moffett.

MEXICO.

National Magazine, May. "Our Neighbors, The Mexicans," by Clara S. Ellis.

INDIA.

Chautauquan, May. "Hindu Beliefs about the World and the Heavenly Bodies," by Martelle Eliot, head mistress of Taylor High School, Poona.

General.

Century, May. Three sketches of "Out-of-the-way Places in the Orient."

Scribner's, May. "Passages from a Diary in the Pacific." John La Farge.

A poem for a missionary programme, by Ella Wilcox, in *Cosmopolitan*, May, "Life is a Privilege."

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

AT the time our present list of topics was arranged, it was expected that the first course of the United Study of Missions, in which many if not all Woman's Boards would join, would commence in September of this year. At the Interdenominational Conference in New York last January, however, it appeared that a majority of the Boards who wished to take up the study preferred to begin in January, 1902, and those who preferred the coming September for the beginning yielded the point in deference to the desires of the greatest number. We have accordingly added four more topics to those which have been running through the year, making the list as follows:—

June.—Buddhism: The Life of Buddha; His Teachings; Present Results. See LIFE AND LIGHT for May.

July.—Confucius: His Philosophy; Ancestral Worship.

August.—Mohammedanism: Its Inception; Growth; Present Power.

September.—The Uprising in China: Its Results; Present Conditions; The Future of Woman's Work; Duty of Home Societies with reference to it.

October.—Japan: Its Transformation in Forty Years; The Influence of Christian Teaching; In General; Upon Women and Family Life.

TOPIC FOR JULY.

Confucius: His Philosophy; Ancestral Worship.

The Life of Confucius and His Philosophy are combined in most of the articles to which reference is made.

"Encyclopedia of Religious Knowledge," by Schaff-Herzog, Vol. I., page 531; "Confucius in Encyclopedia of Missions," Vol. I. from page 314, contains Confucianism and the Life of Confucius. "Confucianism and Taoism," by Robert K. Douglas, professor of Chinese at King's College, London, contains a Life of Confucius and His Teachings in a condensed and interesting form. In "The World's Religions,"

page 40, is a review, by Rev. Arthur H. Smith, of the long essay on Confucianism delivered at the World's Parliament of Religions, by the Hon. Pang Kwang Yu, Secretary to the Chinese Legation at Washington. It is of great interest because it is the first exposition in English of Confucianism by a distinguished and able man, himself a Confucianist. "Confucianism in the Nineteenth Century," by H. A. Gibbs, LL.D., professor of Chinese in Cambridge University, pages 359-377; *North American Review*, September, 1900; *Missionary Review*, February, 1893; "Confucianism," by Rev. A. P. Hopper, *Public Opinion*, Feb. 4, 1893, pages 428, 429.

A very old book, called "The Phenix," published in 1835, contains rare fragments. Among them, and first in the volume, is a tract on "The Morals of Confucius," translated from the Chinese; "Confucius and the Chinese," *Atlantic Monthly*, September, 1869; "The Life and Teachings of Confucius," by James Legge, D.D., are translated from the Chinese, and are very full and are considered authorities; "Chinese Classics," Vol. III., is very interesting and contains poems translated; "Influence of Confucianism," "Christian Missions and Social Progress," Vol. I., pages 383-387; "The Ethics of Confucianism," "Christian Missions and Social Progress," Vol. I., pages 439-442; "Christian Conquest of Asia," J. H. Barrows, "Christianity and Confucianism," page 182; "The Philosophy of Confucius," *Review of Reviews*, December, 1899, pages 720, 721; "Confucius and Chinese Ethics," *Living Age*, August, 1899, pages 438-446.

Editorial comments on Confucianism will be found in *Missionary Review*, May, 1899, page 395; "Conservatism Breaking Up in China," "Waning Power of Confucianism," in *Missionary Review*, April, 1899, page 317; "What can Christianity do for China?" Rev. A. H. Smith, *Missionary Review*, February, 1900, pages 126-129; Review of Mrs. Bishop on "Protestant Missions in China," *Missionary Review*, September, 1900, pages 675-679; "China: Past, Present, Future," from Dr. Ashmore's paper at Ecumenical Conference, September, 1900, pages 671-674; "Character of Confucianism, Ecumenical Conference Report," Vol. I., page 389, Vol. II., page 256; Ancestral Worship is briefly referred to in many of the above articles and in LIFE AND LIGHT, April, 1894, page 157, 158 and "The Story of Religions," a new book by Rev. E. D. Price, on pages 51, 52.

M. J. B.

WOMAN'S BOARD OF MISSIONS.

Receipts from March 18, 1901, to April 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		LEGACY.	
<i>Castine</i> .—Desert Palm Soc.,	36 60	<i>Madison</i> .—Legacy of Miss Lizzie Bixby,	25 00
<i>Western Maine Branch</i> .—Mrs. C. C. Chapman, Treas. Gardiner, Aux., 10; Portland, Bethel Ch., Aux. (of wh. 50 const. l. M's Mrs. Benjamin F. McKusick, Mrs. Oliver C. Gould), 64, State St. Ch., Aux., 3.68, "A. E. B.," 10, Williston Ch., Aux., 61.32; Woodfords, Little Twigs M. C., A Th. Off., 1,	150 00		
Total,	186 60	NEW HAMPSHIRE.	
		<i>New Hampshire Branch</i> .—Mrs. Allen L. French, Treas. Concord, Aux., 30, First Ch., Y. L. M. Soc., 10; Exeter, Aux., 58; Frankestown, Aux., 17.50; Harrisville, C. E. Soc., 3; Kensington, Cong. Ch., S. S., 1 30, C. E. Soc., 2; Hinsdale, Aux., 4; Lancaster, C. E. Soc., 11.66; Littleton,	

Aux., 38.23; Milford, <i>Heralds of the King</i> , 26.20; Nashua, Aux., 30; Salem, Aux., 6,	237 89
Total,	237 89

LEGACIES.

<i>Hanover</i> .—Legacy of Mrs. Susan A. Brown, in part, Charles P. Chase, Exr.,	13,000 00
<i>Keene</i> .—Legacy of Emily Robinson,	62 02

VERMONT.

<i>Ricker's Mills</i> .—Mrs. A. B. Taft, 2; Union Village, A Friend, 1,	3 00
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Arlington, East, C. E. Soc., 1.60; Bellows Falls, C. E. Soc., 15; Bennington Centre, Pleasant Valley C. E. Soc., 1.50; Benson, Aux., 17.50; Brattleboro, Ladies' Asso. (const. L. M. Miss Sarah Griswold), 25; Burlington, First Ch., 30; Fairfax, Mrs. C. E. Beeman, 1; Middlebury, Y. P. Guild, 7.10; Newport Centre, C. E. Soc., 1; Peru, Aux., 6.75; Pittsford, Aux., 6.64; Pownal, North, C. E. Soc., 9, Jr. C. E. Soc. and Sunshine Band, 11; St. Albans, 7.70; St. Johnsbury, South Ch., 28.40, Jr. C. E. Soc., 10; Waterville, Union C. E. Soc., 2.40; Westminster, C. E. Soc., 5,	186 59
Total,	189 59

LEGACIES.

<i>Brookfield</i> .—Legacy of Lucinda W. Smith, Wallace S. Allis, Exr.,	500 00
<i>Northfield</i> .—Legacy of Mary D. Smith, Denison Brown, Admr.,	50 00

MASSACHUSETTS.

A Friend,	1 40
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<i>Barnstable Branch</i> .—Miss Amelia Snow, Treas. Orleans, S. S., Misc. Soc., 10; Sandwich, Aux., 11,	21 00
<i>Essex North Branch</i> .—Mrs. Wallace L. Kimball, Treas. Haverhill, North Ch., Aux. (of wh. 25 const. L. M. Miss Julia A. Longfellow), 86.72, Riverside Prim. Dept., S. S., 5; West Boxford, Aux., 25,	116 72
<i>Essex South Branch</i> .—Miss Nannie L. Odell, Treas. Danvers, Maple St. Ch., Aux., 24; Lynnfield Centre, Aux., 5; Marblehead, First Cong. Ch., C. E. Soc., 13; Salem, Tabernacle Ch., Y. W. Aux., 21; Swampscott, Aux., 2,	65 00
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<i>Newton Centre</i> .—Mr. Fred A. Gardiner,	10 00
<i>Norfolk and Pilgrim Branch</i> .—Miss Sarah B. Tirrell, Treas. Braintree, Aux., 1;	

Brockton, Porter Ch., Aux., 66, Waldo Ch., Aux., 5; Cohasset, Aux., 34.76; Easton, Aux., 3.25; Holbrook, Aux., 17.70; Milton, Aux., 11.55, Unquity Band and a friend, 30; Plympton, Aux., 4.25; Randolph, Aux., 42; Scituate, C. E. Soc., 15.87; Stoughton, Aux., 2.70, Jr. C. E. Soc., 2.30; Weymouth, East, Aux., 30.36, C. E. Soc., 10; Weymouth, North, Y. L. M. C., 70; Weymouth, South, Union Ch., Aux., 27.17, Clark M. B., 10; Wollaston, Aux., 49.27,	433 18
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<i>No. Middlesex Branch</i> .—Mrs. L. R. Hudson, Treas. Concord, Mary Shepard Watchers,	5 00
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<i>Randolph</i> .—Miss Abby W. Turner,	100 00
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<i>Springfield Branch</i> .—Mrs. Mary H. Mitchell, Treas. Miss L. A. Coleman, 2; Springfield, Hope Ch., Aux. (const. L. M. Miss Agnes S. Goulding), 25, South Ch., Aux., 45,	72 00
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<i>Suffolk Branch</i> .—Miss Myra B. Child, Treas. Auburndale, Aux., 150, Y. L. M. Soc., 25, Prim. Dept., S. S., 3, Lasell Sem., Miss. Soc., 15; Boston, Mt. Vernon Ch., Aux., 23, Old South Ch., Aux., 100, Park St. Ch., Aux., 75, Union Ch., Aux., 150; Brookline, Harvard Ch., Aux., 126; Cambridgeport, Pilgrim Ch., Y. L. Aux., 1.90, Wood Mem. Ch., C. E. Soc., 20, A Friend, 40 cts.; Charlestown, First Ch., Aux., 3; Dorchester, Pilgrim Ch., Aux., 17, Second Ch., Aux., 62.49, Village Ch., Y. L. M. Soc., 20; East Boston, Maverick Ch., Madura Aux., 6.50; Medfield, Aux., 8.15; Neponset, Trinity Ch., Jr. C. E. Soc., 5; Newton, Eliot Ch., Aux., 260; Newton Centre, First Ch., Aux., 16.48; Newton Highlands, Aux., 17.30; Roxbury, Immanuel Ch., Aux. (25 const. L. M. Miss Ruth Sargent Paine), 107; Walnut Ave. Ch., Aux., 1; Somerville, Highland Cong. Ch., Aux., 5; South Boston, Phillips Ch., Aux., 43.05; West Roxbury, Aux., 21.55,	1,282 82
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<i>Worcester Co. Branch</i> .—Mrs. Martha D. Tucker, Treas. Brookfield, Aux., 3.55, Mrs. Mary E. Johnson, 10; Gardner, C. E. Soc., 10; Gilbertville, Aux., 5.50; Royalston, Aux., 6.15; Spencer, Aux., 100, Jr. C. E. Soc., 2.50; Warren, Aux. (with prev. contri. const. L. M. Mrs. Jennie E. Fairbanks), 12.25; Worcester, Central Ch., Jr. Dept., S. S., 6, Prim. Dept., S. S., 3, Union Ch., Aux., 55,	218 95
Total,	2,913 38

LEGACIES.

<i>Monson</i> .—Legacy of Sarah E. Bradford, Edward F. Morris, Exr.,	1,000 00
<i>Worcester</i> .—Legacy of Albert Curtis,	20 00

RHODE ISLAND.

<i>Rhode Island Branch</i> .—Mrs. Clara J. Barnefield, Treas. Pawtucket, Cong. Ch., Jr. C. E. Soc., 5; Providence, Beneficent Ch., Aux., Wilkinson Mem. Fund, 10, Mrs. Anna Reed Wilkinson, Wilkinson Mem. Fund, 100, Central Ch., Y. G. M. C., 17, Plymouth Ch., Aux., 30; Woonsocket, C. E. Soc., 11.50,	173 50
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Total, 173 50

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Ashford, Mrs. B. and Mrs. G., 2; Danellson, Aux., 13.50; Grotton, Aux., 2, S. S., 11.09, C. E. Soc., 2.50; Montville, in mem. of Mrs. G. H. Morse, 1; New London, First Ch., Aux., 47.27, Second Ch., Aux., 111.91; Niantic, Mrs. Fuller's S. S. Class, 2; Norwich, Park Ch., Aux., A Friend, 25; Taftville, Aux., 31.26, C. E. Soc., 5, Jr. C. E. Soc., 6.55; Waukegan, Mrs. Fellows, 3,	264 08
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Coventry, Aux., 14.25; Enfield, Aux., 32; Hartford, Lucy A. Brainard (to const. Miss Edith Hollister Brainard L. M.), 25; New Britain, South Ch., Aux., 19.90, Mrs. Edith Sumner Simpson, 10; Simsbury, C. E. Soc., 3.25; West Hartford, Aux., 12, Jr. Aux., 5,	121 40
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Cheshire, Jr. C. E. Soc., 5; Clinton, Aux. (of wh. 25 const. L. M. Mrs. Gilbert Doane), 30.61; Danbury, First Ch., Aux. (with prev. contri. const. L. M.'s Mrs. David McLean, Mrs. G. E. Soper, Mrs. John Knapp, Miss Helen Meeker); East Canaan, Whatsoever Ten, 3.30; Fairfield, Aux., 15.84; Haddam, Aux. (with prev. contri. const. L. M. Mrs. S. A. Russell), 7.50; Higganum, Aux., 85.60; Ivoryton, Aux., 48; Meriden, First Ch., C. G., 30; Middle Haddam, Aux., 10; Middletown, First Ch., Aux. (of wh. 25 from Mrs. M. A. Bradley const. L. M. Miss Edith Jacobs), 113.98; New Haven, Davenport Ch., Aux., 70, Grand Ave. Ch., Self-Denials, 5.83, Howard Ave. Ch., Aux., 43, United Ch., Montgomery Aux., 23.34, M. B., 25, Yale College, Aux., 32; New Milford, G. L., 25; Portland, Aux., 30; Ridgefield, Aux., 51.38; Salisbury, Aux., 15.25; South Britain, Aux., 1; Southport, Aux., 15; Stratford, Aux., 33.23; Warren, Aux. (of wh. 25 const. L. M. Mrs. Elizabeth C. Crane), 37.62; Washington, C. E. Soc., 11; Waterbury, Second Ch., Aux., 83, C. E. Soc., 50; Westchester, Aux., 15.64; Westport, Aux., 10; Winsted, First Ch., Jr. Workers, 22.72; Woodbridge, Aux., 42 50; Woodbury, First Ch., Aux., 22.60, C. E. Soc., 8,	1,022 99
Total,	1,408 47

NEW YORK.

<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Albany, Cong. Ch., 9, Aux., 24.25, Y. L. Guild, 10, S. S., 6.75, Bethany Circle King's Dau., 5; Antwerp, Aux., 27; Binghamton, Mrs. Edward Taylor, 10, Aux., 10; Bridgewater, A Friend, 2, Maria M. Bostwick, Th. Off., 25; Brooklyn, Central Ch., Aux., 234.66, Jr. Aux., 8, Lewis Ave. Ch., Aux. (const. L. M.'s Mrs. Helen A. Barden, Mrs. T. M. Austin), 50, Earnest Workers, 20, Parkville Ch., Aux., 5, Jr. C. E. Soc., 10, Plymouth Ch., Y. W. Guild (25 const. L. M. Nathalie Hillis), 26; Buffalo, Niagara Sq. Ch., Pilgrim Band, 10, Pilgrim Ch., Aux., 10; Camden, C. E. Soc., 6; Candor, Jr. C. E. Soc., 5; Copenhagen, Aux., 20;

Deansboro, Dau. of Cov., 4.50; DePeyster Ch., 5; East Ashford, C. E. Soc., 2.50; Elmira, Park Ch., Aux., 12; Fairport, Aux., 25; Flushing, Aux., 27; Gaines, Aux., 10, C. E. Soc., 5; Gasport, Aux., 1, C. E. Soc., 5.50; Greene, Aux., 7.67; Jamestown, Aux., 25; Lockport, First Ch., Aux., 25, East Ave. Ch., Aux., 20; Madison, Aux., 25; Middletown, C. E. Soc., 5; Mt. Sinai, Aux., 12.05; Newark Valley, C. E. Soc., 5; New York, Bedford Park Ch., C. E. Soc., 10, S. S., 5, Broadway Tab., Guild (of wh. 75 const. L. M.'s Mrs. Charles Jefferson, Mrs. Edward W. Peet, Mrs. Sarah Abernethy), 113, Manhattan Ch., Guild, 33.97, Trinity Aux., 20; North Java, C. E. Soc., 5; Oklahoma City, O. T., W. Soc., 2; Philadelphia, Aux., 10; Portland, C. E. Soc., 2.50, Jr. C. E. Soc., 1; Rensselaer, Aux., 5; Rodman, Aux., 20.50; Sayville, Jr. C. E. Soc., 5; Sloan, Aux., 7.50; Syracuse, Danforth Ch., Jr. C. E. Soc., 5, Plymouth Ch., Guild, 81, Jr. C. E. Soc., 1; Utica, Bethesda Ch., Aux., 10; Walton, Every Day Circle King's Dau., 5; Watertown, Aux., 5; Wellsville, Aux., 7.61, C. E. Soc., 5; West Bloomfield, Aux., 20, C. E. Soc., 5; West Winfield, C. E. Soc., 11.58. Less expenses, 56.65.	1,095 89
Total,	1,095 89

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Mission Club (of wh. 125 const. L. M.'s Miss Martha N. Hooper, Miss Minnie L. Doane, Miss Harriet M. Terry, Miss Clara O. Richards, Miss Helen A. Davis), 150; N. J., Bound Brook, Aux., 24; East Orange, Trinity Ch., Aux., 36.50; Newark, First Ch., Aux., 20; Belleville, Ave. Ch., Aux., 10; Orange Valley, Y. L. M. B., 22.70; Plainfield, Jr. C. E. Soc., 5; Westfield, Mrs. Martin Welles, 10, The Covenanters, 33.30; Pa., Philadelphia, Snyder Ave. Ch., C. E. Soc., 2; Steamburg and Conneant Centre, Aux., 6.15. Less expenses, 28.25,	291 40
Total,	291 40

OHIO.

<i>Cleveland.</i> —Mrs. L. E. Brown,	3 00
Total,	3 00

FLORIDA.

<i>Avon Park.</i> —W. M. Soc., 3.50; Lake Helen, Aux., 11.50; Ormond, L. M. Soc., 7, Friends, 20; Phillips, Aux., 3.75; Tampa, L. M. Soc., 10,	55 75
Total,	55 75

ENGLAND.

<i>London.</i> —Miss S. Louise Ropes,	25 00
Total,	25 00
General Funds,	6,310 47
Gifts for Special Objects,	270 00
Variety Account,	38 76
Legacies,	14,657 02
Total,	\$21,276 25



Board of the Pacific



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MICRONESIA.

EXTRACTS FROM LETTERS FROM MISS WILSON, KUSAIE.

WHEN the Morning Star left us in January, and we saw her sail away for the last time, we felt that we were losing an old friend. Although she has been pretty well worn out for work in these seas, and has often tried our patience with her slow ways, yet she will always have a warm place in our hearts and we will miss her. At that time we had visions of other vessels calling here, and were quite hopeful that we were going to have frequent communication with the outside world. The Archer, from Sydney, was going to call once in every three months; but her first visit proved to be her last. There were rumors of this and that one going to call at Kusaie, but as yet they have failed to appear. The reason probably for this is, that according to the German law, all vessels must enter at Ponape (the home of the German commissioner) before going to any other island in the Caroline group. As Ponape is three hundred miles beyond us, unless they have special per-

mission to stop here they pass us by and do not return. Our work goes on as usual, perhaps I might say a little harder than usual, for we miss the older girls who were married last year. The twenty-five new ones do not quite fill the places of those who are gone. Especially is this true in a spiritual sense. It takes some of them a long time to distinguish between right and wrong. One cannot always be sure they are telling the truth and not a lie, when they are questioned about their actions. It takes a great deal of time and strength to try to bring them up to the mark we would like to have them reach. We are trying to put some of the responsibility on the shoulders of some of the older girls. Ten of these leaders make one of our circles of King's Daughters, and are a great help to their teachers in more ways than one. At one of their meetings, on being urged to be more faithful in helping their younger sisters in keeping the rules of the school, one of them looked up and said, "But how can we reprove them for doing what we have done ourselves?" She was told she might help by telling them of her own weakness and desire to overcome.

May 14th.—The Hiram Bingham arrived from the Gilbert Islands. They brought us mail that had been put on board in San Francisco, November, 1899. So it was rather old when it reached us. They were delayed in Honolulu quite a while, and then went through the Gilberts before coming here. The paper and package mail was almost a thing of the past. Some high seas had given them a bath, and in consequence they were somewhat covered with mildew and almost past the reading stage. They, no doubt, had put them out in the sun to dry, but sea water does not dry out the way fresh does. Things always have a damp feeling after being wet in the sea water, unless they can be washed out again in fresh. This, of course, could not be done with papers.

September 14th.—The Queen of the Isles arrived here from San Francisco. As they headed for the harbor on this side of the island, we knew it must be that they had our provisions on board. We had waited so long for something to come, that we did not say much about what did come. There were days when it seemed as if I could not stand it to wait any longer for my letters, and a few times I went off and had a cry all by myself. I tried to be brave, but this hunger of the mind was so hard to bear. Only by making myself keep my mind off of self could I keep from giving way. Another month, and it would have been a year and a half since we had had any provisions. Our storerooms looked as if the time was not far distant when we would have to give up school and go out and fish to keep our large family from going hungry, and this would have happened long before if we had not had an unusual crop of breadfruit.

There were a few pounds of canned meats on the shelf, and some tins of rye and graham meal. We had quite a number of chickens, and thought we could depend on them to feed us for some time; but what did they do but go and get sick. Day after day the girls would come in bringing dead chickens. After losing quite a number we began doctoring them, and in a short time they were better, but we were afraid to eat them for fear they were diseased. Our tea and sugar had given out months before, so we sent around to the trading station to see if they had any. Their tea had just arrived from China, and on opening the tin and sampling it, it tasted very good; but the deceitfulness of that tea! The goodness did not go down many inches, only far enough to cover up the poor concoction underneath. It turned out to be worse than no tea at all. Brown sugar we bought at seven and a half cents a pound. Dirt and small sticks of sugar cane were mixed through it. I remarked one day that I could not bear to put it into anything we had to eat, and received this cheerful reply, "Never mind; if there are any microbes in it they will be killed in the cooking." White loaf sugar was valued at thirteen cents a pound, so we could not afford to use that very much, but kept a little on hand. We thought our greatest trial was to have to go without light. There was so little oil that we had to be exceedingly economical with it. We would light one lamp for evening prayers at half past six. Then when they were through the girls had to be sent to bed, and then we would use that same lamp until we retired, which was often earlier than we cared to, but we knew we must not burn it very late or some night we would be left entirely in the dark. The house looked so gloomy. One lamp, or at the most two, in a large house like this. A white mold was quite visible on the books and matting in the rooms where the lamps had not been lit for several weeks. I had not realized before what an effect the heat of the lamps had on the contents of a room.

The Queen of the Isles remained here about six days, and we were glad to have this opportunity of becoming a little acquainted with our new fellow-laborers, Mr. and Mrs. Gray. Miss Palmer and Miss Foss are of course old friends. It did not seem quite right to let them go on to Ponape, for we had thought of them as belonging to our work at Kusaie, on account of our association with them in years past. We rejoice with Nanepai and the native Christians at Ponape that they can at last have helpers in their mission work. God does hear and answer prayer, although the answer often appears to be delayed. After our friends left us we turned to the work of opening up boxes. Many things that had been ordered did not come. Some twenty tons of freight left in San Francisco. Not room enough to bring it on the schooner. We all found our rubbers and shoes, for which we were thankful,

for if those had been left behind there would have been nothing left to do but go barefooted. Our feet were about on the ground as it was. Only one pair of rubbers in the house that were not full of holes. We took turns wearing them, and when it rained hard two of us could not go to church or any place else at the same time. The worn-out ones were a little protection when the ground was only damp. Stockings and darning cotton came under the head of articles that did not come. And not a single person in the mission got an umbrella. A missionary without an umbrella will be a strange sight in Micronesia. After waiting so long, the mail was the most unsatisfactory one we have ever received. I wonder if the sale of the *Star* had anything to do with people leaving our letters unanswered. The coming of our mail is one of the brightest spots in our lives, so it is a real disappointment to us when expected letters do not come. Our paper mail from December, 1899, to May, 1900, was all missing. Just who is to blame for this we do not know, but as we depend on the papers and magazines to know what is going on in the outside world, it is rather trying to have it happen so. We are left entirely in the dark about what is going to be done about a new vessel for our work. We hope and pray that all will be done for the best, and that our work will not have to be cut down any more than it has already.

February 18, 1901.—Much has happened since I wrote the above, but time will not permit me to go into detail. We passed a pleasant Christmas and New Year, the other two schools uniting with us in the holiday festivities. Captain Melander arrived here a few days before Thanksgiving, bringing us some of the expected letters. He also brought a few boxes of our freight. One box had the umbrellas in it. I thought that was fortunate, as mine went to pieces the very day they came. The schooner has made one trip to Ruk since he came, and returned yesterday, bringing our missing paper mail. It must have been packed in with theirs. There has been quite a revival amongst the Kusaians. The king and a number of others have become Christians.

“Women of God be swift to go: the doors are open wide,
The times are full of promise: 'tis flowing of the tide.
Sail out upon the deep, broad sea, and let thy heart be brave;
A mighty work is waiting, a dying world to save.”

—G. Rinehart.



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KOBE COLLEGE.

(From *Mission News*.)

THURSDAY, January 31st, was observed as the Day of Prayer at Kobe College. Many of us had been looking forward to the day with especial longing for a blessing. For two weeks, in regular and special prayer meetings, there had been much prayer for the manifest presence of the Spirit. The day could hardly fail to be a good one with such preparation of heart. There was no excitement, but an evident interest and earnestness of spirit marked all the exercises. The early morning consecration meeting took us with Elijah to Horeb, the mount of God, and bade us listen to the still, small voice. At ten o'clock in the chapel, with the members of the Bible Women's School and other friends, we listened to an impressive address by Mr. Miyagawa on the order of spiritual progress, in which he made the way very plain to those who were seeking for God.

In both these meetings, as well as in the afternoon, when Dr. Albrecht spoke from the text, "He saith unto her, Mary," and other pastors in brief talks and prayers pressed home different phases of the truth, the keynote seemed to be our personal responsibility and our individual relations to a personal God.

In the after meetings, where different pastors met the students by classes, while the teachers waited upon God in united prayer, the opportunity for asking questions was improved to the utmost, and many of the questions showed a spirit of earnest inquiry. The late afternoon and the evening, when there were no meetings, gave time for many quiet, personal talks. There was no attempt that day to gather up results, but the following Sunday evening a request that those who had decided for Christ but had not yet united with the church should remain, gave us eight new names, besides the fifteen who had before reported.

Pray for us, that this may be but the beginning of a rich blessing, and that we may take to our hearts the lesson brought us recently at morning prayers of the prophet's rebuke of King Joash for staying his hand after smiting thrice with his arrows.

SUSAN A. SEARLE.

A LETTER BY ONE OF MISS HOPPIN'S PUPILS.

The following letter is interesting as having been written by one of Miss Hoppin's pupils in Kusaie Girls' School, Yourak :—

KUSAIE, CAROLINE ISLANDS, May 19th, 1900.

I AM going to help Mother Hoppin and write you a letter, for she is very busy. She is going to try and write letters to all the teachers on the Marshall Islands and Gilbert Islands.

Would you like to hear about our school? The number of all the girls is fifty-five. The number of all the Gilbert girls is thirty, and there are four Kusaian girls, one girl from Ruk, and twenty-one Marshall girls. One of the Marshall girls has gone to our Heavenly Father.

We are all busy this week working for our contribution. This week is our vacation week too. We have some gardens of our own. We have pine-apples and bananas and sugar-cane, and we have roses and lilies around our house. There are some big bread-fruit trees in front of our house, and back of our house we have some lime trees also. The grass grows on the hill very green and beautiful. We have many kinds of flowers around our

house. Every morning the girls who work out doors go out and clean the yard and the gardens, and take in the ripe pine-apples and bananas. We can't get the bread-fruit, because the bread-fruit trees are very high and we can't climb, but the boys get the bread-fruit for us. Sometimes we go crabbing and fishing. Sometimes we take our supper and cook our crabs or fish and have our supper down on the beach, and sometimes we go paddling in the canoe.

I want to tell you a little about our King's Daughters. We have four circles, and there are twelve girls who have been chosen to look after the circles. Every morning at seven o'clock we have our meeting, and at four o'clock in the afternoon we also have our meeting. We all wear the purple ribbons. On every Tuesday those twelve girls have their meeting with our teachers, and all the King's Daughters have promised to do all their work in the name of Jesus. Every week we are working for contribution. At our meeting we choose some chapter to study, and every day we choose somebody to pray for, and we try to help those who are in darkness as we can. The circle I belong to gave one dollar last month. I'm not very sure about the other circles.

There is a river down by this hill where we live. We used to go down to that river and wash or bathe, but these days we do not go down to that river any more, for we have much water up here. We have four tanks. We have a big wooden tank just come down this year. So you see the water is enough for us and we do not need any water from the river.

Sometimes if we see a ship come we are very glad for we think we will have some letters. Sometimes we cannot wait until the ship is anchored.

Once we heard that there is a steamer come from the United States, and is around in the south harbor. It came and anchored there for four days and we didn't know, so Mother Wilson and Miss Olin went in a canoe with the Marshall boys to that steamer. They met it out on the ocean, and those who were on the ship gave them some newspapers but no letters.

I wish I could write you a long letter, but I have not much time, for the Hiram Bingham is going to sail pretty soon. We are waiting for the Morning Star these days, and if anything happens I will try and write and tell you. You know when Mother Hoppin asked me if I wanted to help her and write a letter to you, then I was very glad to write, though I didn't see your face. I wish you could understand all my words.

Excuse me for this letter. It is not very nice because it is written in a hurry. I must close for this time. Yours,

(Signed)

SRUE MENA.

WOMAN'S WORK FOR WOMAN.

(A paper read at the Kodaikanal Conference.)

BY MRS. H. C. HAZEN.

THE degree of religious life of any community is largely determined by the religious life of its women. Should any doubt this statement let them recall that first little community in Eden. Adam knew better than to eat that forbidden fruit, but Eve was really deceived, and thought she had found an easy way of becoming like God. Solomon was the wisest of all men, and yet he allowed the women who surrounded him to decide what form of religion should prevail. Jezebel was so jealous for her idol gods that Ahab dared not resist, and even Elijah, that man of God, was forced to flee for his life. India is full of wicked Jezebels and simple, deceived Eves, who hinder their own progress and that of their husbands and children.

Sanskrit writers have exhausted the vituperative adjectives in describing woman. They represent her as wily, hypocritical, lying, deceptive, artful, fickle, freakish, vindictive, vicious, lazy, vain, dissolute, hardhearted, sinful, petty-minded, jealous, addicted to simulation and dissimulation. She is worse than the worst of animals, more poisonous than the most poisonous of vipers. Tamil proverbs are not much more respectful. "A woman, a dog and a walnut tree, the more they are beaten the better they be," has an Anglo-Saxon ring, but the sentiment is truly Hindu.

In 1830 Dr. Duff said that to educate a woman in India was like scaling a wall five hundred feet high. Some Christian workers have scaled that wall, though it is so high. Some have humbled themselves and crawled under it. Some have pounded away until an entrance has been forced. Now we are reaping the results, and are finding more doors opening to us day by day than we are able to enter. Work directly for women was so small in 1878 that we find it unrecognized in the statistics compiled for the South Indian Conference of 1879. Statistics for 1898 are incomplete, but we find there are now in South India 50,860 girls in school, against 20,102 in 1878. There are 8 normal and 3 Bible training schools, in which 248 women are being trained for teaching or for Bible work. Beside these there are 41 wives of agents receiving instruction in the theological seminaries. There are at least 1,269 women at present engaged as school mistresses, possibly more, as 1,610 others were reported without stating the sex. Seven hundred and eighty-six Bible women are teaching the women in their homes. Just how many zenana pupils they have under their charge the statistics do not tell. In the Madura mission 70 Bible women had 2,994 pupils at the close of the year, an aggregate during the year of 4,054.

Medical work, also, has not been fully reported, so I can only state that the number of women and girls treated at the Women's Hospital in Madura for the past year was 18,735. The ultimate end of all this work for women is the presentation of Christian truth with the hope that many of the Eves and Jezebels may become godly Marys. But, keeping step with this one great hope and aim are a whole troop of minor benefits, which cheer our heart while we wait for the great harvest, which can only appear when husbands and wives together openly acknowledge Jesus as Saviour and King. Not least among these minor benefits is the revelation to these women (and to their husbands also) that they are capable of learning. It is well for them to realize that they are not really dogs, donkeys, vipers or monkeys. Those who have had the pleasure of opening up new work in dark places have heard first the scoffs and incredulous remarks of the men, not to mention the genuine opposition. We have watched scoffs and opposition change to indifference, indifference to curiosity, curiosity to pleasure, pride, and even to a kind of respect, as the despised woman has mastered perhaps a hundred Bible verses, fifteen or twenty hymns, or has learned to read as well as her liege lord. We know of one husband who even condescended to have his wife teach him to read.

Another benefit to the pupils is the cessation for even a brief time from the vile talk which fills a Hindu woman's life. But the benefit does not end here, for the mind is soon stored with new truths, and the daily lesson becomes a subject of conversation. Indeed, one of our aims is to teach the women so thoroughly that they may be able to repeat the Bible stories, verses and Christian hymns wherever they go, and so become preachers themselves in a way. The learning of a score or more of Christian hymns by so many of our women we consider a great victory. Hindu men have always been fond of music, and have not been afraid to sing even in the streets and the most public places. But Hindu women have been debarred from this privilege (with the exception of a few vile cradle songs) because the temple dancing girls were supposed to have a monopoly of this gift. But now there are hundreds of women in South India singing the gospel for the glory of God, the comfort of their own hearts and the enlightening of their neighbors' dark minds. Still more cheering is the fact that so many of the women are learning that the Christians' God really hears and answers prayers. They do not always ask wisely, nor do they always give Him all the praise and glory. Are we ourselves quite guiltless in these respects?

There are many discomforts connected with this work, too trivial to mention, but very annoying at the time. Ladies are not generally welcome in the morning and evening, so our visits must be made during the heat of

the day. Floors have been freshly washed in honor of our visit, and are still damp and fragrant. Even the garland with which they wish to propitiate us may prove to be overpowering in the close, warm rooms. Lack of sufficient light is a very common trial, and it is not at all uncommon for us to share a very limited space with the fowls, sheep or cattle. The stories that our pith hats could tell of bruises received from low doors and beams ought to call forth a poetical eulogy that would immortalize that much despised head protector. Curious, gaping crowds, with a generous sprinkling of crying babies, and incorrigible boys and girls crunching rock candy and fighting for a place in the foremost ranks, shutting off the last possibility of a breath of pure air, . . . all of these things are not soothing to tired nerves. Add to this the tale of unkind husbands, undutiful sons, daughters gone astray, hungry mouths and hungry hearts, and you will not wonder that I, at least, often conclude that there is not money enough in all this world to hire me to do house-to-house visiting in the villages of India. And yet I have 11 Bible women with pupils numbering 350 or more under my care, and I would gladly double the number to-morrow, if possible. Verily the love of God constraineth us, and makes fascinating what would otherwise be disagreeable.

The Bible women need to be faithful, persistent, patient, full of tact and godliness. Sometimes they have to go at 6 A. M. to catch the women before the dew rises and field work begins. At some seasons they must follow their pupils to the fields to hear their lessons. Again, the women are so busy all day that lessons can only be learned at night. Often the Bible woman has to walk the floor with a fretful baby, while the mother sits in the light to see the letters she is trying to learn. Sometimes the Bible woman stands near while the pupil pounds rice, and instruction is given with persistence if not with continuity. The entrance of husband, father-in-law or uncle generally puts a sudden end to all lessons, not necessarily because he objects, but because Hindu courtesy demands silence on her part in the presence of those particular individuals.

Hindu courtesy also requires that she should not mention any of their names, and hence the reading is often very lame with the words God, son, darkness, blackness, etc., all omitted. It is small wonder that some learn slowly. It is a marvel that they are willing to learn at all. It is a still greater marvel that they bear so patiently the sneers and gibes of their neighbors, and that some of them learn so quickly and so well. We have known several women to learn two hundred and forty answers of a Christian catechism in five months, beside all their other lessons. One woman was so anxious to read her new book, "Angel's Message," that she read it nearly

through, unaided, during the two weeks that the smallpox goddess required her to carry her sick child in her arms. Often we are surprised at the heroic way in which they bear persecution for Christ's sake. A poor, ignorant, low-caste woman and her husband heard the gospel of salvation, and decided to become Christians. The village soothsayer warned them that their fathers' gods would be angry, and as they heeded not, their infant child suddenly died. Convinced that their gods would punish them still further if they persisted in being Christians they went back to idolatry. A few years afterward, through the efforts of a Bible woman, the woman and her eldest daughter began to learn to read. So meagre was her vocabulary at first that the simple verse "God be merciful to me a sinner" conveyed no idea to her mind. *Devan* to her meant a man of the Maravar caste. *Kirubei* had to be changed to *Irukkam*. Sinner meant nothing to her. But if ever one was taught of the Spirit that woman was. It was a great pleasure to see her rapid improvement both in knowledge and in appearance. She was troubled with no doubts; she eagerly accepted each new truth, and in a few months she again decided to be a Christian. Her husband and the ever-watchful soothsayer reminded her how the gods had killed her child when she formerly attempted to leave her forefathers' religion. Her reply was: "Has no one else's child ever died? Have the mothers of all the babies that have died been Christians? I do not believe it was because I was a Christian that my baby died." Very soon her only cow sickened and died. The wise old soothsayer was at hand to say, "Did I not tell you the gods would punish you if you do not leave this strange religion?" For just a little she was staggered, then she rallied and said: "My cow is not the only one that ever died in this village. It is not the gods but some enemy that has done this. Jesus endured greater loss than this for my sake, I will endure this patiently for his sake." The soothsayer threatened still greater disasters. A caste meeting was called to determine what could be done with this woman. The husband attended the meeting and was treated to some rice and curry. Before he reached home he was taken violently ill, and in three days he died. The relatives denounced the woman as the cause of her husband's death, took her only son from her, and entreated her to return to her fathers' gods before they should all be annihilated. The poor woman came to the bungalow and poured out her grief with evident sincerity; but still her faith shone brightly. "I am convinced now that all these things are happening because I am a Christian. It is not the gods, but wicked men. What can I do, a woman, alone! I will not deny my Saviour, but you must not come to my village, and I must not come to the bungalow for some time. I have suffered much, but it is nothing when I

think what Jesus suffered for me. He died by the hands of cruel men, and I am willing to do the same. But they will not kill me until the very last one. I must live to see my relatives die, one by one, because I will not give up Jesus," she said. We waited a month and then sent to the village to inquire about the woman. They had given her two weeks to fast and mourn for her husband, then finding her mind as firmly fixed on Christ as before they had sent her to Burmah. Poor, ignorant, degraded woman that she was, she had learned her lesson better than some of us have, and her faith shone with a brightness that puts ours to shame. Her case illustrates how difficult, how almost impossible it is for these women to come out publicly and acknowledge Christ as their Saviour. This accounts for an ever-increasing number of those who may be called "Secret Christians," but who cannot long remain secret, for their lives testify for Christ, and they are called by their neighbors "Bible Folk." Sometimes their books are torn or burned before their faces, oftentimes they are beaten, always reviled. A few who were dependent upon their own labor for a living have been boycotted. If they made cakes all were forbidden to buy. If they dyed threads all were forbidden to give them work. If money were due to them it need not be paid, for they are counted as dead as long as they worship Jesus. So we do not urge them overmuch to make such a public profession as shall sever them from their families, but trust that they may be used of the Lord to bring new light and life to their dark homes. Some of us are hoping, however, that the day is not far distant when a home may be provided in the Tamil country, as there is already in the Telugu, where those who are led out by the Spirit may find a refuge where their lives will be safe, and they may receive further instruction.

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RECEIPTS FROM MARCH 10 TO APRIL 10, 1901.

ILLINOIS	3,049 44
INDIANA	33 90
IOWA	229 59
KANSAS	73 31
MICHIGAN	566 06
MINNESOTA	1,734 12
NEBRASKA	94 88
NORTH DAKOTA	23 25
OHIO (two months)	839 47
SOUTH DAKOTA	42 13
WISCONSIN	257 87
MARYLAND	3 00
TEXAS	20 00
MICRONESIA	25 00
MISCELLANEOUS	151 71
Receipts for the month	7,143 73
Previously acknowledged	18,906 40
Total since Oct. 20, 1900	\$26,050 13

CENTURY FUND.

Received this month	190 15
Already reported	1,769 63
Total since Oct. 20, 1900	\$1,959 78
ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
Received this month	184 56
Already forwarded	329 00
Total since Oct. 20, 1900	\$513 56

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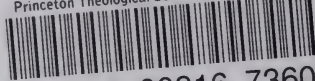
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